Manifesto of Hizb ut Tahrir for Pakistan

“Pakistan, Khilafah and the Re-Unification of the Muslim World”

THIRD EDITION 1439 AH, 2018 CE

Hizb ut Tahrir, Wilayah Pakistan

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Introduction

Pakistan- the Starting Point for Khilafah

Pakistan, Khilafah and the Re-Unification of the Muslim World

Despite collectively possessing more land, sea, soldiers, material resources and able sons and daughters than any other nation on the earth, the Muslims find themselves divided into over sixty states, with less ability and control over their affairs than nations that are so tiny they can hardly be seen on the world's map. Pakistan is no exception. Despite possessing the world's seventh largest army, nuclear capability, sixth largest population in the world, a rich and diverse agriculture, considerable mineral resources, it finds itself subservient to the will of the colonialists, unable to fulfill its real potential.

The fundamental problem that afflicts the Ummah today is that Allah's (swt) sovereignty has no presence in the life of the Muslims. Indeed, if one or more strong Muslim countries were merged as a Khilafah state within which Islam was implemented, this would be a powerful starting point for the re-unification of the entire Muslim World as the world's most powerful state. This fundamental problem has resulted in many partial problems, such as; poverty, illiteracy, political instability, corruption, nepotism, lack of unity, concentration of wealth in the hands of a few, colonialist domination of our resources, occupation of our lands and the spread of immoral acts. Indeed, for over six decades, whoever came to rule in Pakistan, whether by democratic elections or by military coup, the absence of Islam led to misery and hardship. Allah (swt) clarifies the main cause, **وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا "Whosoever turns away from My Reminder verily, for him is a life of hardship."** [Surah Ta-Ha 20:124].

The failure of both dictatorship and democracy was inevitable because both assign man the right to decide what is Halal and Haram, instead of Allah (swt). So, matters which are clearly haram in Islam and invite the anger of Allah (swt) upon the Muslims, such as dealing with Riba (interest), encouraging immodesty and co-operating with the kuffar against Muslims, are allowed in the current systems. This is why also matters that are clearly fard, such as implementing the Hudood of Allah (swt), sending armies to liberate the occupied Islamic Lands, securing the pure Muslim blood, protecting the Islamic Aqeedah and providing the essential basic needs, remain suspended. This is why the Muslims witnessed that which Allah (swt) and RasulAllah (saaw) commanded is ignored by the current rulers, whilst that which Islam forbade is enforced over the necks of the Muslims.

Islam Alone will Revive the Muslims

The current system in Pakistan can never succeed because it collides with the very belief of the Muslims. The system pulls constantly pulls the Muslims from their most prized

possession, their love of the Deen of Allah (swt). Only when the belief of the Muslims is in complete harmony with the system that is implemented over them, is there a productive synergy and an ignition of dynamism within the Ummah. Islam gave rise to a society that was unparalleled in excellence by any civilization before or since. For over a millennium, beginning on the day RasulAllah (saaw) established the first Islamic state in Al Madeenah Al-Munawwarah, the Muslims were a shining beacon for all of humanity.

With regards to law and order, security and protection of minorities, oppressed people found sanctuary within the borders of the Islamic Khilafah state, such as the Jews who fled Christian persecution in Spain in the Fifteenth Century that were welcomed and resettled by the Khilafah of Beyazid Ath-Thaani. The Islamic Lands were the home for peoples of many diverse beliefs, races and languages all benefiting from the justice and security that Islam alone can provide. Indeed, the Islamic State nurtured such loyalty, that the Christian Crusaders found themselves having to fight the Christians of ash-Sham who had come out to defend their state, the Khilafah state.

The Muslims' revival, knowledge, and prosperity are monuments in world heritage. In fields as diverse as medicine and astronomy, the Khilafah was not decades but several centuries ahead of contemporary states. The sign of learned men or women in Europe and the key to the treasures of technology was knowledge of the language of Islam, Arabic. Moreover, the universities of the Muslims were the favored destination for the princes and princesses of Europe. The Khilafah state ensured access to wealth, without it being concentrated in the hands of the few. For hundreds of years the basic needs of its citizens were secured whilst allowing them to pursue their luxuries. So, there was a time when in Africa, Zakah did not need distribution. Under, centuries of Muslim rule, the Indian Subcontinent became the economic envy of the world.

On a world stage, the Khilafah was the leading state for centuries, without even a close rival. It unified the immense resources of the Muslims within a single, Khilafah state, which spanned three continents. The Khilafah redefined world politics to be based upon justice and righteousness and it became the envy of nations. News of the justice of the Muslims reached ahead of their opening of lands, so the people entered the Deen of Allah (swt) in droves. And were the Muslims to have their lands occupied, even by overwhelming force, such as the Tartars and the Crusaders, the Muslims would never submit to their aggression and would eventually end their occupation.

Truly when the Muslims were dignified and strengthened by their deen, they were the best example to humankind ever seen. Allah (swt) said, **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللهِ "You are the best Ummah brought forward to humankind, enjoining what is good and forbidding what is evil and believing in Allah."** [Surah Aali Imran 3: 110]. This dynamism can return again, inshaaAllah, when the Muslims turn back to the secret of their success in this life and the next, which is the comprehensive implementation of Islam, through the establishment of the Khilafah state in one or more strong Muslim countries as a starting point for the re-unification of the entire Muslim World.

The Obligation of Establishing Islam as a Way of Life

Today, Muslims are responsible for the whole of Islam, as the Deen has been completed. Muslims will be accounted for any negligence regarding any rule. So they will be answerable for the rules of divorce, marriage, selling, defensive Jihad to liberate occupied lands, fasting, prayer, Zakah, Hajj and other such laws. There are also rules whose implementation has been entrusted with the Khaleefah of the Muslims and no individual is allowed to undertake them, such as the rules of punishments as a whole, the rules of offensive Jihad to spread the Da'wah, the rules of State property and the rules regarding the Khilafah. There are rules entrusted with the Khaleefah and it is obligatory on the Muslim to adhere to them whatever the circumstances are.

By adhering to Islam comprehensively, the Muslims will once again embrace the prosperous Islamic life. Muslims will then enjoy submission to Allah (swt) on the one hand, whilst also preparing material capability to lead all nations. Only an authority that rules by Islam exclusively and completely, the Khilafah, undertakes this matter. Allah (swt) ordered the Muslims decisively, **فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلاَ تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنْ الْحَقِّ "And rule between them by all that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you."** [Surah Al-Mai'dah 5:48]

Consequently, life in the Khilafah is in complete harmony with the belief of the Muslims. Islam has obliged requirements such as universities, hospitals, establishment of factories, laboratories, preparing the power. The Muslims collectively share the responsibility of securing these requirements, for the pleasure of Allah (swt).

Hence, in the ruling system, the State is established on pillars laid down by the Shar'a, such as the Khaleefah, the mu'awineen (assistants) to the wulaah (governors), qudaah (judges), administrative system and the Majlis al-Ummah (Council of the Ummah). In the economic system, there are Shar'ee rules relating to land and ownership, and other rules relating to manufacturing goods and industry, and domestic and foreign trade. In foreign policy, the Islamic armies and their preparation are to realize the aim for which they exist, which is to convey the Islamic da'wah to the world. The Legislator has entrusted all of these rules and other such rules to the Khaleefah. It is the Khaleefah and not the group that assumes the responsibility of looking after them. And it is the responsibility of all Muslims that they account him for the fulfillment of these responsibilities.

Khilafah is the Need of the Time

The Khilafah that is being proposed in the manifesto represents the following:

- An elected Khaleefah, who will rule only by Islam, rather than the damaging dictates of the colonialist powers.
- Elected members of the Consultative Assembly, men and women of all schools of thought, race and language that will account the Khaleefah according to Islam.
- A Court of the Injustices which will hold the rulers, including the Khaleefah to account

for any departure from ruling by Islam. The Khaleefah has no right to remove the judge that is judging upon a case against him.

- A society that embraces all of its citizens, regardless of their religion, school of thought, gender, language or race.
- The re-unification of the entire Muslim World as the world's most powerful state, through a policy of progressive re-annexation as well as liberation of all occupied Islamic Lands
- An economic system granting all its citizens access and incentives for pursuing luxuries, whilst guaranteeing basic needs for the less able.
- An indigenous, heavy industry, including the manufacture of machines, engines and electronics. A state ensuring cutting edge technology including nuclear power, solar power, wireless electricity, nanotechnology and space travel.
- Liberation from slavery to colonialism in all its forms, whether loans with interest or control over Muslim resources.
- Free education of a world leading standard for all of its citizens, regardless of religion, school of thought, wealth or influence.
- A state that leads the entire world, carrying Islam to the entire world. A state that will act as a voice for all the people of the world, from Africa to South America, that are currently oppressed by the injustice of capitalist colonialism.

Ruling System

Submission to Allah (swt), No Slavery to Men

Appointing One Khaleefah is Obligatory (Fard) on all Muslims:

Allah (swt) has made it obligatory on the Muslim Ummah to rule by those laws which Allah (swt) has revealed. Allah (swt) said, **فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلاَ تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنْ الْحَقِّ "And rule between them by all that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you."** [Surah Al-Mai'dah 5:48]

The Khilafah is that authority which implements Islam completely and exclusively. Hence, it is necessary for Muslims to have one Khaleefah, who is the ruler of the Khilafah State and implements all the laws of Islam. Establishment of this Khilafah State is obligatory, and any neglect in its implementation is a great sin. RasulAllah (saaw) ordered the Muslims to establish the bay'ah to a Khaleefah, describing the death without Bayah as the worst of all deaths i.e. death of Jahilliyah. RasulAllah (saaw) said**, مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً "Whosoever dies without the bay'ah on his neck dies the death of Jahilliyah."** (Muslim)

Hence, taking care of the affairs of Muslims is performed through the Khilafah. Unless Islam is implemented in the shape of the Khilafah then Islam's dominance in the affairs of life will not occur.

People Choose a Khaleefah

The Khaleefah represents the Ummah in ruling and implementation of Shariah and he is the head of the Islamic State. Islam has given the right to the Ummah to choose a Khaleefah for looking after her affairs. So, no coercion of any kind is allowed when the Ummah elects a Khaleefah and through a Pledge (Bay'a) the successful candidate becomes Khaleefah. The Muslims gave Bayah to all four of the Khulafah Rasheedin through their own will and choice. The Bayah of Khilafah is contracted on the condition that the elected Khaleefah will implement Islam comprehensively and exclusively.

The Khilafah is Neither Dictatorship nor Democracy

In the Khilafah, Sovereignty belongs to the Shari'ah of Allah (swt) and not human-beings. Hence, in the Khilafah both the Khaleefah and the Ummah are bound by the rulings of Islam. The Khaleefah is not allowed to implement any law which he wants, rather he will be bound to implement the laws derived from the Quran and Sunnah. Allah (swt) said, **وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُوْلَئِكَ هُمْ الْكَافِرُونَ "Whosoever does not judge by all that which Allah has revealed, such are disbelievers."** [Surah Al-Ma'idah 5: 44]. **وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُوْلَئِكَ هُمْ الظَّالِمُونَ "Whosoever does not judge by all that which Allah has revealed, such are oppressors."**

[Surah Al-Ma'idah 5: 45] وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ **"Whosoever does not judge by all that which Allah has revealed, such are transgressors."** [Surah Al-Ma'idah 5: 47]

However, in Democracy the right to decide right and wrong is in the hands of people instead of the Creator of the universe. Under the banner of freedom, democracy makes humans free from the limits of living life according to Islam. The elected representatives of the people make laws according to their own whims and desires. The decision of the majority is supreme, whatever this decision may be. Hence, democracy does not have any connection with the deen. So, it is not allowed for Muslims to accept any system which is based on democracy. Allah (swt) said, إِنَّ الدِّينَ عِنْدَ اللَّهِ الإِسْلاَمُ **"Surely the (true) religion with Allah is Islam."** [Surah Al-Imran 3: 19]

The Khilafah will End Colonialism in all its Forms

The reality of Pakistan's ruling system is that it is a colonialist system left by the British, so that the colonialists' can control the affairs of Pakistan through it. Hence, Pakistan's system provides the colonialists many loopholes through which to secure their interests. As the right of legislation lies in the hands of the people, it is possible for the colonialist powers to use Pakistan's system for their own interests. In dictatorship, colonialist powers need to gain a single person to make rules and policies according to their wishes, and in democracy they gain the majority group. Islam completely rejects dictatorship by both a single person and the majority group. In the Khilafah all laws will be implemented on the basis of the Shari'ah evidence and it will be binding on the Khaleefah to derive all rules from the Quran and the Sunnah. In this way Sovereignty, will truly be for the Shari'ah and it will not be possible for colonialists to use legislation for their own interests.

The Role of the Elected Representatives in the Khilafah

Shari'ah has granted permission to choose representatives for taking care of the affairs of the Muslims. RasulAllah (saaw) said on the occasion of the Second Bayah of Aqabah, أَخْرِجُوا إِلَيّ مِنْكُمْ اثْنَيْ عَشَرَ نَقِيبًا، لِيَكُونُوا عَلَى قَوْمِهِمْ بِمَا فِيهِمْ **"Bring out to me twelve leaders that they may take charge of their people's affairs."**

In the Khilafah, the Majlis of the Ummah's representatives are elected, not appointed by the Khaleefah. Like the Khaleefah, the Majlis cannot decide what is right and wrong, because Sovereignty is for the Shari'ah. Rather the Majlis firmly accounts the Khaleefah and provides consultation in the looking after the affairs of the people. The Khaleefah goes to the Majlis of the Ummah for consultation regarding the affairs of the people. However, this consultation can never make the halal, haram or the haram, halal. Hence in the Khilafah, consultation cannot be made for implementing General Sales Tax or privatizing energy assets, as they are haram in Islam. Similarly, there will be no consultation over matters which are obliged in Islam, such as sending armed forces to liberate Muslim occupied lands or making the Aqeedah of Islam the basis of education or unifying all Muslim countries as one Khilafah state.

Non-Muslim citizens of the state can become members of the Majlis of the Ummah in

order to complain about any neglect in implementation of Islam or oppression upon them. However, non-Muslims will not have a right to give their opinion on the Shari'ah rules. Indeed, the Non-Muslim does not believe in the viewpoint or creed, which gives rise to these rules for providing solutions to human problems.

How Decisions will be Taken Regarding Issues Related to ruling

Islam has not only just explained principles regarding different systems but has also given detailed rulings. For example in the economic system, there are rulings regarding agricultural lands, Riba (interest), currency, public ownership and revenues. In foreign policy, there are rulings about jihad, international treaties and diplomatic relations. Similarly, in the ruling system, there are rulings about elections, Bay'ah, appointment of Governors and rules regarding removal of rulers. The Khaleefah is bound to implement these rulings as they are. Neither can the Khaleefah act according to his personal likes and dislikes in these matters and nor does the Khaleefah require a majority of representatives of people to implement these laws.

As for those rulings in which there is difference of opinion, Shari'ah has given the right to the Khaleefah to adopt that opinion which he thinks is based on the strongest divine evidences and implement it as state law. Abu Bakr (ra) in the beginning of his Khilafah rejected the opinion of the majority of the Sahabah (ra) regarding those who reject the Zakah and he sent an army to deal with them. Umar (ra) implemented his ijtihad regarding the lands of Iraq, even though Bilal (ra) and other Great Sahabah (ra) differed with him. The Khaleefah will not adopt any opinion regarding individual ibaadat or branches of aqeedah, and people in these issues will be allowed to adopt according to ijtihad.

In matters where the public has awareness and are of a practical nature, the Khaleefah will be bound to act on the majority of the people's opinion. For example: if the Khaleefah asks the people of certain areas about whether roads should be made better or a university should be established in that area, then in this situation the Khaleefah will be bound to act on the opinion of the majority (i.e. the majority of their representatives) of people. Before the Battle of Uhud, RasullAllah (saaw) and great Sahaba (ra) were of the view that the Muslims should fight against Qur'aysh from within the walls of Madinah. However the majority of the young Sahabah (ra) were of the view that they should meet the Qur'aysh in battle outside Madinah. The opinion of the majority was implemented, though it was contrary to that of RasullAllah (saaw) and the Great Sahaba (ra). Yet, the battle took place outside of Madinah, at Uhud.

In matters where only experts are aware, the Khaleefah will consult the experts rather than the general public. After consulting them, the Khaleefah will adopt the opinion based on the strongest evidences. In this the majority view of experts is not a consideration, because the strongest opinion may or may not be held by the majority. So, if there is a shortage of electricity, then after consultation with experts, the Khaleefah will have the right to give the final decision whether to generate electricity from nuclear energy, solar energy or coal-to-oil conversion, using coal to liquids technology. The divine evidence is that during the Battle of Badr, RasulAllah (saaw) relocated the army upon the consultation of only one military expert,

Habab al-Mundhir (ra).

Pakistan's Present System Secures Rulers from Accountability

Accountability of the ruler in the current system is a farce. According to article 248 of the 1973 constitution, the President, Governor, Ministers etc are exempted from any questioning before court about their responsibilities. Moreover, members of parliament are free to make any rule based on majority opinion, so they can make legislation to prevent their accountability. An example is that of the Seventeenth Amendment. Similarly in this system, the actions of rulers related to the economy and foreign policy are outside the ambit of accountability as they have been declared as "policy matters". So these rulers connive with enemy states, make military alliances with them, provide assistance to them in the killing of Muslims and implement non-Islamic oppressive taxes. However, nobody could account them in this system for hundreds of such actions. In the Khilafah, the Khaleefah is neither a king nor a dictator. Nor does he have any right to change Islamic laws according to his own will. In the Khilafah, it is not only a right of people to account the actions of the Khaleefah, it is fard to account their rulers. Indeed, enjoining the Ma'roof and forbidding the Munkar is an obligation. RasulAllah (saaw) said, **وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنْ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ "By the One in Whose Hand lies my soul, you must order the ma'roof and forbid the munkar, or Allah will be about to send a punishment, then you will supplicate to Him and you will not be answered"** [Tirmidhi]

Hence in the Khilafah, any individual, party, Majlis of the Ummah and or Court of Unjust Acts can account the Khaleefah. Islam has ordered that the Khaleefah should be removed when he doesn't rule according to what Allah (swt) has revealed or when he oppresses people. His removal is a must to remove oppression. In such a situation, the public can file a case to the Court of Unjust Acts and if the crime is proven, the Court of Unjust Acts will have the right to remove the Khaleefah. Moreover the Court of Unjust Acts could itself initiate a proceeding against the Khaleefah if he violates Islam.

The Khilafah will Eradicate Political Corruption

Political corruption is present in every democratic society and Pakistan is no exception. Erroneously corruption is attributed to individuals, when in fact it is the system that produces such individuals and gives an open hand to individuals to undertake corruption. This system is a man-made system, in which the president, prime minister and other ministers have been given powers and perks through legislation. Laws have been devised in such a way that rulers are granted powers to fulfill their own interests, which make this system attractive for the corrupt political elite. In this way, the most corrupt people in society are filtered into assemblies, which now become a forum to secure the interests of the corrupt, rather than looking after the affairs of the people. Moreover, to avoid a no-confidence vote, the rulers try to keep the representative's in line with bribes of ministries and development funds, furthering corruption.

However, in the Khilafah, Islam alone decides what is right and wrong. The Majlis of the Ummah of the Khilafah state would not be a legislative body and no ministries would be allocated to the members of the Majlis of the Ummah. Hence there is no incentive for corrupt individuals to become members of the Majlis of the Ummah. And in the Khilafah, people's representatives can not blackmail ruler through threat of no-confidence vote on a whim or a desire, because the Khaleefah is removed only when he violates Islam. Hence, in this way the Khilafah will end political corruption, unlike democracy within which corruption flourishes.

Economic System

Enabling Citizens to Take Their Share of Wealth

Addressing Poverty and Deprivation through Distribution

Poverty and deprivation can only be truly alleviated by fulfilling each citizen's basic needs and giving each citizen a fair chance to acquire luxurious needs. The error of the current capitalist system is that it wrongly seeks to treat poverty and deprivation by increasing production, without addressing the real issue, which is the distribution of wealth to each and every individual.

So, successive governments have turned their attention to the net growth in production and the average rise in income, whilst turning a blind eye to how this wealth is distributed within society. Over time, though there is growth there is also concentration of wealth in the hands of a few. The powerful acquire wealth via their strength while the weak become increasingly deprived of their share, due to their weakness. This inevitably means increase in poverty, rather than alleviation.

Uniquely, Islam addresses the problem of distribution. Allah (swt) said, **كَيْ لاَ يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاءِ مِنْكُمْ "It is so that it does not circulate solely among the wealthy from amongst you."** [Surah Al-Hashr 59: 7] Islam provides unique laws regarding energy, taxation, investment, currency, agriculture and industry, which enable individuals to take their share, without depriving others. For example, Islam declares that immense resources like oil, gas and coal cannot be private property. Instead, rather these are a public property, collectively owned by the society. Islam has exempted poor from all kind of taxation. It prevents generalized inflation by making gold and silver the basis for currency. Islam has made cultivation of agricultural land compulsory and the owner of agricultural land loses this ownership, if he does not cultivate the land for three consecutive years. These and dozens of such rulings prevent the concentration of wealth in the hands of few and also make sure that the poor do not become poorer.

The Public will Benefit from Energy Resources

The present capitalist system ensures that a few private owners benefit from energy resources whilst the public faces hardship. Rising utility prices is a consequence of the capitalist privatization of public properties. Privatization raises utility prices so that the private owners can profit immensely. So, whilst a small, local group amasses huge wealth by owning energy resources, the rest of society is stricken by increasingly unaffordable energy prices. Citizens face ever increasing utility bills, such as gas and electricity. And the rising costs have

also crippled Pakistan's industry and agriculture. Islam assigns energy resources as public property. Neither the state nor individuals can usurp its benefit for themselves. Instead Islam ensures that the entire public benefits from the wealth. RasulAllah (saaw) said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ الْمَاءِ وَالْكَلَإِ وَالنَّارِ "The Muslims are partners in three things, waters, feeding pastures and fire"** (Ahmad). So, the Khilafah will ensure that the public benefit from energy resources, providing cheap energy to fuel agriculture and industry and affordable domestic rates.

Abolition of Oppressive Taxation

Under the capitalist system, citizens face a great burden of taxation. Income tax eats into the people's salaries, general sales tax makes buying essential food and medicine a burden whilst taxation on fuel and energy chokes industrial and agricultural production. Islam is free of cruel taxes like GST and income tax. RasulAllah (saaw) said, **لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ "The collector of taxes will not enter heaven"** (Ahmad). Instead, Islam has its own unique system of revenue collection, including revenue from public properties, such as gas, and agricultural production, such as kharaj, and industrial manufacture through Zakah on goods. So, the Khilafah will be able to generate large revenues whilst encouraging vigorous economic activity.

Domestic Investment to Replace Foreign Interference

The Bayt-ul Mal will have access to large funds through Islam's system of revenues, insh'Allah. The funds will be spent on critical areas to develop the state, such as hospitals and schools in rural areas and heavy industry.

The revenues will enable funding of large projects, such as the construction of dams, development of infrastructure in deprived areas, interest free loans and grants for extensive cultivation of barren land, developing cutting edge technology and establishing heavy industry, without reliance on foreign investment or loans. Foreign investment by colonialist parties and loans from colonialist financial institutions always come with conditions to increase the control of the colonialists over the resources of a country, which leads to an undermining of the country's true potential.

Escaping the Oppressive Loans

Like other indebted nations throughout the world, Pakistan will never escape the debt trap because of interest (riba). Pakistan has spent billions of dollars in interest, in fact more than the original loans, but remains in debt. Allah (swt) said**, وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا "They say that Riba is a form of trade. But Allah has permitted trade and forbidden riba."** [Surah al-Baqarah 2:275]

The Khilafah will expose the injustice of the colonialist slavery of countries through loans on interest and will rally the poor indebted countries to abolish the global economic exploitation. These interest based loans were contracted by the agent rulers of Muslim countries to fund the projects of their own choice and they are responsible for these loans

alone. Accordingly, neither the people nor the Khilafah state are liable for these loans.

Addressing the Root of Generalized Inflation in Prices

The major reason for the crippling rise in the cost of living, is the loss of value of the Rupee. A weaker Rupee makes buying goods more expensive and has led to the current slumps in many markets. However, the colonialist institution the IMF, International Monetary Fund, insists on depreciation of the Rupee. This is because a weaker Rupee benefits Western multinationals that can now produce goods cheaply in Pakistan and then export them to the Western economies with favorable exchange rates. Moreover, the currency in the Islamic state is based on gold and silver. The state can only print currency in proportion to the gold and silver it possesses, allowing the currency of the Khilafah to prevent the rise of prices, which the fiat currencies of today produce.

Founding an Industrial Revolution

The state must establish two types of factories based on the obligation upon the State to look after the interests of the citizens. Firstly, factories that are related to the assets of the public property such as the gas extraction and refinery plants, oil and gas based power generation plants. Since the assets of the public property are a property for all Muslims, so are the factories that are involved in their extraction and refinery. The State establishes them on behalf of the Muslims. Secondly, factories related to heavy industry and weapons manufacture. Individuals may own such factories, but since such industries require huge funds the Khilafah State will provide them. A powerful military is only possible in the presence of a heavy industry, capable of engine and machinery manufacture. The Khilafah will ensure that the Muslims establish an effective industry, whilst creating jobs that will benefit the entire Ummah.

Military Technology

Today, Pakistan's military is dependent on imported technology. America sells arms in a way to establish influence and authority over Pakistan. There are restrictions on the transfer of technology, making Pakistan's military hostage to American supply of critical spare parts and ammunition. Pakistan is sold outdated technology that is of no use to America.

In order that the Khilafah State becomes independent of other countries and not influenced by anyone of them, it should manufacture and develop its own weapons. This makes it independent and in continuous possession of the most advanced and strongest weaponry, regardless of the level of development and advancement of weapons. It would also have at its disposal, all that it needs of weapons to intimidate, both the visible, and potential enemy as Allah (swt) said, وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللهُ يَعْلَمُهُمْ **"Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows."** [Surah Al-Anfal 8:60]

Agricultural Laws for Expansion

Although Pakistan possesses excellent agricultural resources, there is neglect and non-cultivation of land. There are those who own vast tracts of lands but are unable to cultivate them. There is also exploitation because ownership of land is separated from its cultivation. So, many of those who cultivate lands do not actually own it, but pay a lease to the actual owner. Islam considers the agricultural problem as related to the cultivation of land and not the amount of land that is owned. Uniquely, Islam solves the agricultural problem by prohibiting the separation of ownership of land from its cultivation. RasulAllah (saaw) said, **مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ "Whosoever cultivated a land that is not owned by anybody, then he deserved it more."** (Bukhari)

Islam has also stipulated to take back the agricultural land from his owner if not cultivated for three consecutive years. This will ensure the full utilization of the agricultural land by the owner which will increase agricultural production. The Khilafah state will provide grants or loans without interest for anyone who can cultivate lands, contributing to an expansion in Pakistan's agricultural abilities. So, in a short amount of time, there will be an increase in both cultivation of land and increased rural livelihood.

Judiciary

The System of Justice Granted by Allah (swt) is a Mercy for Humankind

Only Islam can Provide Justice for Humankind

No society can imagine peaceful and tranquil living without justice. Justice is provided according to one standard or another. So, according to one's viewpoint of life, justice is defined. For example: Should a man who insulted RasulAllah (saaw) be killed according to Islam or should he be protected because of 'freedom of speech'? In democracy, the criterion for justice are human whims and desires, where representatives of the sovereign assembly define crime and its punishment. In contrast, in the Khilafah system, Allah (swt) is the sole true sovereign, so the rulings of Shari'ah defines crime and sets the criteria for judicial rulings. It is on this unique basis that judges provide justice to the public. So, there is no division of civil courts and Shari'ah courts in Khilafah for all the courts issue verdicts according to the laws of Islam.

Unlike the Present System, the Khilafah's Judiciary will provide Immediate Justice

The ordinary citizen in Pakistan faces great frustration when pursuing justice, due to the courts' administrative laws. Even if the case begins after several initial hearings, one has to endure repeated hearings for months and sometimes years before a verdict. And if a correct verdict is delivered, the defendant has the right to appeal against it in higher courts, delaying a final verdict yet again. Due to this system inherited from the British, thousands of cases are pending in High Court and Supreme Court, with new cases added every month. Such a situation only encourages criminal elements who know that when they are finally convicted by a court, they can appeal against it, postponing the matter for several years.

The Khilafah will end this pitiful situation because the verdict of the court is final. No other court or even the Khaleefah can overturn that verdict, unless it contradicts a definite ruling in Islam over which there is no difference of opinion, or the judge has rejected a definite ground reality, without any reason. In such a case, the case could be filed in the Court of Unjust Acts (Mahkamat ul-Mazlama). In this way, the public is provided immediate justice, without a huge burden on the courts. And criminal elements will live in fear that immediate sentencing will occur.

In Khilafah, a Suspect Would not be Sent to Jail Based on Suspicion

In the British-inherited judiciary, oppression begins as soon as a case is registered.

People maliciously register false cases against their opponents so that they are thrown into jail, in the name of judicial remand. Today, in Pakistan, thousands of innocents are oppressed, arrested on suspicion and unable to afford bail.

In Islam's judiciary, a suspect is considered innocent until proven guilty, so there is no room for putting one in jail. It is the duty of the plaintiff or the security departments to prove that the suspect is guilty, or the case will be immediately quashed, except if the judge, after scrutiny of some evidence of the crime, has suspicion that the suspect will become a fugitive. And even in such limited cases, the suspect will be released without having to provide bail, upon provision of witnesses to his innocence. So, the Khilafah will liberate the Muslims from oppression at the hands of the present system.

In the Khilafah, any Ruler can be Brought Before a Court

According to the Article 248 of Pakistan's constitution, the President, Governors, Ministers etc. are exempted prosecution over their responsibilities. Similarly, the democratic system of Pakistan allows the ruling elite to prevent its accountability, by amending the laws and constitution. The Seventeenth Amendment was approved by a two thirds majority of the parliament, which established that the steps of Pervaiz Musharraf in his initial three years could not be challenged in any court. Thus policies such as granting America military bases, killing Muslims to secure America's occupation of Afghanistan or sending over five hundred Muslims to Guantanamo Bay, were made outside the realm of court. In Islam's Khilafah system, no man is above the law or accounting, even if one is a ruler or judge. The Qadi Muzalim of the Court of Unjust Acts can hear cases against all rulers for any policy they implement. And the Qadi Muzalim has the right to punish or dismiss any ruler.

It is not enough that a judiciary only resists coercion and pressure

Although an independent judiciary is essential, there are many other matters that need to be in place for justice. Amongst these matters are the laws that define crime. If these laws are not made on Islamic basis, justice fails on the first rung. According to Pakistani law, calling for Jihad against the occupation of Afghanistan is considered a crime and so every judge, no matter how independent, is bound to punish such individuals even though they are calling for a fard (obligation). Similarly, in the case of tyrannical taxes such as GST and Toll Tax, the judiciary is bound to rule by these laws, because in accordance with the constitution, the assemblies have the right to make these capitalist taxes part of law. Moreover, according to current system, the President can pardon a murderer using his powers, which no judge can prevent. So, there can be no justice provided to society until and unless laws related to crime, whether regarding rules of evidence, type of punishment, rights of pardon etc., are all in accordance with Islam. Only the Khilafah will ensure all laws related to the judiciary are derived from the Qur'an and the Sunnah thereby ensuring the provision of justice.

Social System

Men and Women Co-operating for the Pleasure of Allah (swt)

Social System is Based on Islam, Rather than Corrupt Western Values

The social system organizes the affairs of men and women in a society. The social system of the Khilafah state would be based on the commands of Allah (swt) instead of corrupt Western values. Today the Western society is being destroyed through adopting the principle of "personal freedom," in total defiance to the laws of Allah (swt). According to personal freedom a person is free to dress seductively in public or fulfill sexual desires in a Haram manner. It is this very thought which has caused men and women in the West to establish relationships with each other outside the bond of marriage. Much of the new generation is deprived of fathers. Moreover, unmarried single mothers are responsible for providing for the house, resulting in the child losing the care of both parents.

In Islam, humans are not "free." Each person is an Abd (slave) of Allah (swt). Humans are bound by the commands of Allah (swt) in their collective and personal lives. Furthermore, it is the responsibility of the state to make sure that its citizens are abiding by the laws of Islam. Therefore, in the Khilafah state, nobody would be free to drink alcohol in the name of "personal freedom", nor would they be allowed to commit adultery or fornication. Islam's laws would be the basis on which relationships in the society would be established and they would be the sole criterion for judging individual actions.

The Rights and Duties Enjoined upon Men and Women by Allah (swt) **are According to their Natural Capabilities, instead of the Western Concept of "Equality"**

Allah (swt) is the Creator of both men and women. For Him (swt) one gender is not preferred over the other. For Allah (swt), the only criterion for preference is Taqwa. Allah (swt) said**, يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ "O humankind! We created you from a male and female and fashioned you into tribes and races in order that you may recognize each other. Indeed the most noble of you in the sight of Allah is the one who is most God-fearing."** [Surah al-Hojarat 49:13]

Both men and women can attain the highest status through worshipping Allah (swt).Both men and women will participate in society in their capacity as humans. So, Allah (swt) has entrusted men and women shared responsibilities with regards to the fact that they have similarities such as organic needs, instincts and reasoning. Moreover, Allah (swt) has entrusted men and women responsibilities where they have differences, according to the qualities of their gender.

Where there are similarities, the Creator (swt) has assigned similar responsibilities to them; for example praying, fasting, haj, zakat, obeying the parents, dawah to Islam, accounting the ruler etc. And where there are differences, Allah (swt) has assigned different responsibilities to them. So, Jihad is obligatory on man but not on woman, man must provide for maintenance for the household and not the woman, the responsibility of cooking food and looking after the house primarily rests with the woman, though the man can help her.

Instead of accepting the limitations of human reasoning and referring to divine revelation, the West adopted a simplistic approach to a complex problem by insisting that men and women are equal and imposing "equality" on them. As a result, the woman became a partner in earning and labor. But her biological differences meant that the responsibility of child birth and feeding would remain with her. In this way, in the name of "equality" man has burdened the woman with his responsibilities. The Khilafah state would implement the laws of Islam related to the relationship between men and women and would free the women of the world from the oppression of Western capitalist system.

The Role of Women in Society

The primary responsibility of a woman in a society is towards her household and her primary role is that of a mother and a wife. Looking after the affairs of the house and taking care of the children is a heavy responsibility in itself. However, if a woman wants to adopt a legally permitted occupation, without affecting her primary responsibilities, then she is fully permitted to do so. Thus a woman can undertake agricultural, industrial and commercial contracts and affairs. Therefore a woman can be a doctor, teacher, engineer, scientist, jurist, government servant, politician, member of the Majlis of the Ummah etc. Moreover, she can own transferable as well as non-transferable property. However, she cannot be employed in a post where her feminism is exploited, for example modeling, air hostess, secretary etc. Similarly she cannot hold a ruling post for RasulAllah (saaw) exempted the woman from the responsibility of ruling. On the occasion of the daughter of Qisra becoming the ruler, RasulAllah (saaw) said, **لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمْ امْرَأَةً** "The people who appoint a woman over their affairs cannot be successful." [Bukhari]

The Responsibility of Providing Maintenance is Upon the Husband

The responsibility of providing Nafaqah (maintenance) lies with the husband. If for any reason he is unable to do so, then the responsibility is shifted to the nearest relatives. If there is no bread earner for a family, then the State is responsible for their Nafaqah.

The Khilafah will Organize Relations between Men and Women

Free mixing between men and women and mixed gatherings will not be allowed in general. However, men and women can gather where Islam has defined a need for gathering of genders, such as in trade, commerce, hiring, representation (wikalah) and similar permitted (Mubah) matters, or for obligatory actions like performing Hajj and paying Zakah, or for

recommended (Mandoob) actions like charity (Sadaqah), helping the needy and visiting the sick, men and women can gather. Furthermore, a woman can go out of her house for all these matters, observing the dress code prescribed by the Shariah.

Men and women who are foreign to each other cannot be in seclusion alone i.e. a man and a woman who are not mahram to each other, cannot be alone in a place, where a third person is not present, or where someone cannot enter the place or room without their permission. RasulAllah (saaw) said**, لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ "A woman and man cannot be in seclusion unless the woman has her mahram with her."** [Bukhari]. Moreover, before a woman leaves her house, it is obliged upon her to wear a Khimaar (head covering) and a Jilbab (Islamic outer-garment) which will conceal her from her shoulders her ankles. Allah (swt) said, يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ **"O Prophet! Tell your wives, your daughters and the believing women to drape down their coverings over themselves."** [Surah Al-Ahzab 33:59] Men also have an obligation to cover, from the naval to the knees.

The Islamic Rulings will Create a Pure and Satisfied Society

Today, the Pakistani society is in danger of becoming a reflection of the Western capitalist society, where the rate of sexual crimes is increasing day by day. Mixed parties, obscenity and vulgarity is being encouraged to destroy our young generation. The abundance and easy access to immoral films, vulgar stage dramas and dance parties incite unmarried youth to transgress the limits of Allah (swt) in fulfilling their natural desires. However, as can be seen in the Western society, this will never lead to happiness, satisfaction or contentment. In the Khilafah, the implementation of the social system ensures a pure and civilized society, where men and women perform their daily activities in an honorable manner. It is a society where a woman is not looked upon as a material commodity to be exploited, but rather as an honor and an active citizen. A society where the youth will be protected from corrupt concepts and their culturing will be done in a way that their hearts are filled with Taqwah. And where they will be given such an environment where they can fulfill their natural emotions, while remaining within the limits of Shari'ah. And after all this, whoever still violates the limits of Allah (swt) will be strictly punished in front of the public so that he becomes an example for the whole society.

Media and Information

An Aware Ummah

In the Khilafah, the Media will Play a Major Role in Consolidating the Call of Islam

Sound information is essential for the state, unification of the Muslim Lands and carrying Islam to the rest of humankind. The media is essential in presenting Islam in a powerful manner, linking the Islamic thoughts to the emotions of the people, so as to stimulate people to turn to Islam, in study and contemplation. It will also expose the false and corrupt kufr thoughts so that the Ummah remains firm in the face of the colonialist cultural onslaught. Accordingly the Khilafah will ensure the eradication of the low values of capitalism and the promotion of the sublime values of Islam. The media will play its role in accounting and advising the rulers over policies. However, there is information that closely concerns State matters, and such information cannot be published without the Khaleefah's instruction. Examples are the military matters and related issues, such as movement of the armies, the news of victory and defeat, and the military industries. This type of news must be linked directly to the Khaleefah, so as to decide what has to be concealed and what can be released to the public. Allah (swt) said, وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ **"When news came to them about matters of safety or fear, they propagated it even though had they referred it to the Messenger and those in authority, then those amongst them who know about such matters would have known it."** [Surah an-Nisa'a 4:83]. Outside of such security matters, the media can propagate all other forms of information as long as they are based on truth.

The Media of the Khilafah will Present the Greatness of Islam and the Strength of the Islamic State to the Entire world

Externally, during war or peace, the media will propagate the truth of Islam, the justice it brings and the military superiority of the state. Moreover, the Khilafah's media will expose the falsehood and corruption of man-made systems, as well as the weaknesses of the enemy's military forces. As such, the media will play a major contribution towards achieving the objectives of the foreign policy.

Any Citizen can Launch a TV Channel or Publication

Every citizen in the Islamic State is allowed to set up any print or electronic media. Each citizen only needs to inform the Khilafah's information department about the media that he/ she established. In all cases, the owner of the media will be accounted for any violation to the shari'ah like any other citizen.

Foreign Policy

Taking Humanity out from the Darkness of Kufr to the Light of Islam

Relationships with Other Countries on the Basis of Islamic Laws

It is evident that for several decades Pakistan's foreign policy revolves around fulfilling American interests in this region. Every successive government sacrificed Islam and Muslims' interests for the sake of American interests. Moreover, it is the resources and armed forces of the Muslims that are being used. The Khilafah will put an end to this slave foreign policy. The Khilafah's foreign policy will be based on Islam. On this basis, the Khilafah will establish relations with other states, whether these relations are economic, political, cultural or educational. In all foreign affairs, the state will ensure that the Dawah to Islam is carried to all of humanity in the best way. Relations of the Islamic state with other states will be established in the following manner.

a. **Relations with Governments on Muslim Lands**

The Islamic countries are Muslim Lands that were divided by the agents of Kafir colonialists, as part of their plan to abolish the Khilafah. According to Shari'ah unifying them into one state is obligatory. That is why the Khilafah will not consider relations with these countries to be in the realm of foreign policy and every effort will be made to unify all these countries into one state under the flag of Khilafah.

b. **Relation with Non-Muslim countries**

- States that have occupied Muslim lands or which are involved in active war against Muslims e.g. America, Britain, the Jewish entity and India. Relations with these countries will be established upon the basis of Harb Failan (Active War). No diplomatic, economic or cultural relations will be established with such hostile states and nor will the citizens of these states be allowed to enter the Khilafah. Relations with these states will be established on the policy of active war, even if there is temporary cease fire with them. So diplomatic, economic and cultural relations with these states will be continually suspended.
- With those states which have not occupied Muslim lands, but they have intentions to occupy Muslim lands. With such countries there will be no diplomatic, trade and cultural relations. However, citizens of these states will be allowed to enter the Khilafah on a single entry visa.
- Apart from states mentioned above, it will be allowed for the Khilafah to establish relationships with non-belligerent non-Muslim states. Whilst continuously monitoring the

international political scenario, the Khilafah will accept and reject agreements to further the call of Islam. Agreements may be economic, diplomatic or cultural in nature, but all these agreements must be according to Islam. The Khilafah state with its immense oil, gas and mineral reserves, powerful army, strategic position in the world, political vision, deep understanding of international political situation and an Ummah with vitality, will avoid political isolation on the world stage and will aspire to acquire the status of the leading nation.

The Khilafah will Carry Islam to the Whole World through Dawah and Jihad

The meaning of Jihad is to raise the Deen of Allah (swt) as the highest, by actively participating in war or helping jihad directly by wealth or speech. Jihad is the practical method of conveying Dawah of Islam to the whole world. Today, in the absence of Islamic State and Jihad, Islam has been reduced to a beautiful theory for non-Muslims, which they do not find implemented entirely in any part of the world. For non-Muslims, Islam's Dawah provides them an opportunity to live life in an Islamic society, so that they can know that Islam is the only true Deen. So, Islam puts an obligation on Muslims to implement it in one area and then take it to the whole world by Jihad. This is the method of Dawah which Muhammad (saaw) adopted and after him the Khulafa'ah Rashideen spread Islam by Jihad too.

It is the Responsibility of the Muslim Ummah to Relieve Humanity of Oppression

Allah (swt) sent Muhammad (saaw) as Rahmat lil-Alameen, Mercy to All the Worlds, and the Deen which he (saaw) brought is mercy for all mankind. So, it's not just limited to Muslims. It is the responsibility of Muslim Ummah to liberate all of humanity from oppression, due to man's self made systems, laws, traditions. If a low-caste, shudur, is considered worse than an animal in Hindu society, then this must not be tolerated for the sake of "co-existence." As another example of oppression, a group of corporate companies dominate America, using the wealth and blood of American citizens for waging wars. Such oppression has been made lawful by making it part of the system and hence the whole society is oppressed. Indeed, whenever human beings rule according to system other than which Allah (swt) has revealed, oppression will always be the outcome. Allah (swt) said, **وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُوْلَئِكَ هُمْ الْكَافِرُونَ "Whosoever does not judge by all that which Allah has revealed, such are disbelievers."** [Surah Al-Ma'idah 5: 44] The Khilafah will not only liberate Muslims from this oppression, but all of humankind. Obstacles that deny the oppressed from the blessings of Islam will be removed by force, through Jihad.

Minimum Deterrence contradicts Islam, the Khilafah will seek military superiority instead

Pakistan's military policy is based on the idea of defense and hence there is talk of minimum deterrence, i.e. reducing your military capabilities to such an extent where only defence is possible. Minimum deterrence is a product of the capitalist viewpoint about nation

states. Nations must keep themselves within their own borders and not annex other lands to them, under the banner of “peaceful co-existence.” The West claims that these concepts are to ensure co-operation and justice between the world states, but in fact the West use these ideas to maintain their status as major powers, dominating the international affairs. Practically they maintain their influence through military superiority, so minimum deterrence is for states other than themselves. These powers have called their military departments "Defence Department" or "Ministry of Defence" but in reality they are "War Department or "Ministry of War", wherein they enhance their military capabilities to wage oppression upon others.

The Khilafah will never adopt the policy of minimum deterrence. Allah (swt) said**,** **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ “Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows.”** [Surah Al-Anfal 8:60]. This ayah contradicts minimum deterrence and calls the Muslims to acquire military superiority, thereby enabling the Muslims not only to challenge the major powers but emerge as the leading nation.

The Khilafah will not Sign CTBT, NPT or any Other Agreement of Such Nature

CTBT, NPT and agreements of such nature are prepared by colonialist powers to limit the power of other states. Nuclear capable major powers wish to deny others from challenging them. The Khilafah will adopt the policy of enhancing her powers as much as she can, to fulfill the obligation of Jihad in the best way. So, the Khilafah will not accept such agreements, whether conditionally or unconditionally.

Khilafah will Abrogate Military Agreements that Secure Foreign Interests

Pakistan has made military and political agreements with America and other colonial countries, as a result of which the intelligence, military and police of the Ummah are being used in America’s war against Muslims. Islam forbids pacts that assist America in its brutal invasion in any manner, whether militarily or logistically. Moreover, Islam forbids any pact that grants authority to non-Muslims over Muslims and enables them to interfere in the affairs of the Khilafah, so as to dominate its affairs and ensure security dependence on the kuffar. Allah (swt) said**,** **وَلَنْ يَجْعَلَ اللهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً “And Allah will by no means give the unbelievers a way against the believers.”** [Surah Al-Nisa 4:141]

Diplomats of Other Countries will not be Allowed to Meet Personnel outside of the Foreign Department

Under the current system, there is broad interference and deep influence by colonialists, particularly that of America and Britain. Western ambassadors and officials meet the Head of Election Commission, Army Chief, leaders of opposition parties and even with leadership of Islamic parties, seeking to win agents for their interests.

In the Khilafah, it is the state's responsibility to take care of the foreign affairs. The Ummah's role in foreign policy is to account the rulers to ensure it fulfills its role. So, foreign diplomats and officials will not be allowed to meet various politicians and heads of political parties. Only the Khilafah's department of foreign affairs will be in contact with foreign diplomats and officials. In this way, foreign states will be prevented from gaining agents in political circles and creating chaos within the state.

The Khilafah will not seek Help from America, Britain or other Colonialist States to Solve the Problems of the Muslims

Today, the agent rulers' of the Muslim World, including Pakistan, implore colonialist states to solve problems, such as the occupation of Kashmir and Palestine, even though these countries are active in hostility against Muslims and eager to dominate the Muslims. Moreover, most of these problems are created by the colonialist states themselves. The agent rulers do not make this call to relieve the Muslims of their suffering, in fact they collaborate with the colonialist states in ensuring decades-long occupation of Muslim Lands. These rulers make this call in subservience to their colonialist masters so as to show the Ummah that it cannot solve its own problems and must depend on the colonialists. By doing so, they ensure the influence of these colonialist powers and further their interests through interference in the problems of the Muslims.

The Khilafah will never call for assistance from the hostile, belligerent colonialist states to solve problems of Muslims. Allah (swt) said, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالاً بَعِيدًا "Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error."** [Surah Al-Nisa 4:60]. And RasulAllah (saaw) said, **لاتستضیءو بنار المشرکین "Don't take light from fire of Mushrikeen"** [Nisai]

The Khilafah will not Participate in Colonialist Tools such as the UN, World Bank and IMF

It is evident that the UN and institutions such as the World Bank and the IMF are tools of colonialist powers. The West acts to separate Eastern Timor, under the supervision of the UN, but its resolution condemning aggression on Kashmir and Palestine are mere lip-service. Western nations trample over the UN Charter, whilst attacking other countries, as happened in the case of US attack on Iraq and the stance of the puny Jewish entity is the same. Yet, the UN Charter is more important to the agent rulers than the revealed texts. And as for financial institutions like IMF and World Bank, these institutions are being used for Western economic hegemony. By tying Muslim states to these colonialist institutions, the West is able to interfere in Muslims affairs and achieve dominance over the Muslims, which is Haram according to Shari'ah. Allah (swt) said, **وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً "And Allah does not permit the**

believers to grant the disbelievers authority over themselves." [Surah Al-Nisa 4:141]

Moreover, the basis of all these institutions is a collection of charters and laws, which directly contradicts with the rulings of Islam. So, it is Haram for the Khilafah to participate in such institutions and organizations. The Khilafah will launch a strong campaign to expose their real face and end their hegemony, so that the world is saved from the evil of these institutions.

Rules of Islam Determine the Interests of the State

The Khilafah's foreign policy is grounded in Islamic rulings. Fulfilling these rulings is in the interest of the Islamic Ummah, so any policy which is not based on Islam is not in the interest of the Muslims. So, unlike today, the Khilafah will not invoke the blank cheque of "national interest" to subjugate Muslims at the hands of the kuffar, through providing kuffar with bases, logistical support and intelligence. Rather all the resources of the Muslims will be used to ensure the global dominance of Islam.

Today's Politics needs Foreign Affairs Governed by Islam

Today, international affairs are dominated by colonialist, capitalist states giving rise to oppression and strife the world over. Colonialist states instigate wars to exploit world resources and enslave nations of the world. The Khilafah's foreign policy is not for material gain but to take humanity out from darkness of Kufr to the light of Islam. Allah (swt) said, **وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِينَ "And we have not sent you but as a mercy to the worlds."** [Surah al-Anbiya 21:107]

Domestic Policy

Harmony within the Muslim World

Citizenship without Discrimination

Allah (swt) said**,** وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِلْعَالَمِينَ **"And we have not sent you but as a mercy to the worlds."** [Surah al-Anbiya 21:107]. Islam came as an address for all of humankind, regardless of religion, school of thought, race or gender. In the Khilafah all citizens will enjoy the benefits of the Islamic systems and full protection of their lives, property and honor without discrimination.

Under Islam, non-Muslims and Muslims lived together for centuries in harmony. Each citizen, Muslim or non-Muslim, has the right to voice his opinion regarding the misapplication of Islam upon him or any unjust act (Madhlama) perpetrated against him by the ruler. When Umar bin Al-Khattab (ra) told the Christians that he would be unable to protect them against the Christian Romans and was therefore going to return the jizyah, the Christians asked him to keep the jizyah and furthermore said that they would pray for victory over their own co-religionists, the Romans.

In the fifteenth century, Spanish Jews fleeing persecution in Europe were invited to establish residences, worship in synagogues and acquire teachings in their religious schools within the Khilafah. In medicine, Jewish physicians from the school of Salanca were employed in the service of the Khaleefah. In industry, many places glass-making and metal-working were dominated by Jews and in trade, with their knowledge of foreign languages, Jews formed some of the Khilafah's more competent competitors to the Venetian traders. As such, the Khilafah was a shining example for centuries of security and harmony between peoples.

The Khilafah will Allow Difference of Opinion and Schools of Thought Built on Islam. It will not Impose one School of Thought over Others

Legal differences of opinion between the schools of thought, such as Hanafi, Shafi'I, Hanbali, Ja'fari and Maliki, are accepted as a reality of ijtihad. When a jurist exerts himself sincerely upon Islamic texts, he may arrive at a different conclusion to another jurist and this is not a problem. RasulAllah (saaw) said**,** إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ **"When a judge makes ijtihad and is right, he gets two rewards. And if he makes ijtihad and is wrong he gets one reward."** (Bukhari)

Though the Khaleefah will not adopt on matters of individual ibadah, such as prayer and fasting, the Khaleefah has the right to adopt one opinion over the others in matters of state, based on the strength of evidences. The Khulafa'a Rashideen demonstrated this matter. Abu Bakr (ra) and Umar bin al-Khattab (ra) differed over the issue of divorce, but whilst Abu Bakr

(ra) was Khaleefah, he adopted his opnion and Umar (ra) was obliged to enact this opinion over his own. Hence, the principle in Shari'ah, **أمر الإمام يرفع الخلاف** "The order of the Imam settles the dispute."

The Khilafah state is not a Police State

The police is essential for maintaining internal security and peace. However, in the present system the police and "thana" ("jail") culture is a burden upon the people. The reason for this "police state" is not the police themselves, but the system that was left behind by the colonialists. The British colonialists trained the police to play the role of suppressing the inhabitants of the Indian Subcontinent, for they knew that the people did not accept their colonialist rule. This is similar to the situation in Pakistan today, where the people want Islam but the system implements kufr policies against them.

The people are continually rejecting the system because it does not represent their feelings, emotions or concepts, so the police is employed in the role of suppression. Moreover, because the rulers are corrupt, seeking their own personal interests and protecting the colonialists' interests, they require a corrupt police force which will secure their oppression. The police officers are given a meager wage of a few thousand rupees, far less than what is required for their most basic needs, so that they are open to bribery and corruption.

The Khilafah will be a source of comfort for the police too, for it will not only give them training and grooming according to Islam, it will provide them a wage that will be appropriate for the important role they play. The police officers will feel satisfied not only with working to please Allah (swt), by securing the life, property and deen of the Muslims, they will also receive a wage that they deserve.

The Current System Encourages Crime, whereas the Khilafah will Control Crime Rates

The rapidly rising crime rate is a problem for which the capitalist system has no solution, whether in Pakistan or the West. In fact, the basic values of capitalism encourage people to commit crime. Capitalism provides all the basic elements for forming criminal minds- separating the deen from worldly affairs resulting in lack of fear of Allah (swt) and disregard for the limits He (swt) has set, personal freedom and an excessive materialistic drive. A society built on such concepts will never be able to control crime, regardless of technological advances such as CCTV or electronic tagging. Moreover in the present system ineffective courts and corrupt police encourage crime further. So, the present system will never be able to address crime.

The Khilafah will not build its society on such corrupt capitalist concepts, thereby preventing crime before it arises. Hundreds of years of judicial records from the era of the Khilafah, maintained in the Middle East until the present day, show how low the crime rate was. In hundreds of years only a few hundred thieves were punished by cutting their hands, although in the present capitalist societies thefts and burglaries occur every few minutes. Moreover, since it is an obligation for the Khilafah to ensure the securing of the basic needs of

each and every individuals, the urge for crime will be suppressed.

Unification of the Islamic Lands

The Khilafah is a system of unity, where Morocco in the West is considered to be the same as Indonesia in the East. It will be the largest state and most resourceful in the world, inshaaAllah. The Muslims are obliged to live in one State, and be ruled by one Khaleefah. RasulAllah (saaw) ordered that the Muslims give baya (pledge of allegiance) to only one Khaleefah at a time, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمْ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ أَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ "The affairs of Bani Isra'eel were looked after by the Prophets. After each Prophet died, he was succeeded by another Prophet. There is no Prophet after me, but there will be Khulaf'aa. They asked, "What do you order us to do?" He replied, "Give them bay'ah one after another, for Allah will ask them about what He entrusted them with."** (Bukhari)

As soon as the Khilafah is established in a single strong country or a strong group of countries, the Khilafah will undertake a plan of unification of all the Muslim countries as one state. A unified Ummah, under one state will have more energy resources, population, lands and soldiers than any of the existing world powers.

Liberation of the Muslim Lands

RasulAllah (saaw) described the Imam of the Muslims (Khaleefah) as a shield. **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ "Indeed, the Khaleefah is a shield, from behind whom you fight and by whom you are protected."** (Muslim). Such a description indicates the benefits of the existence of the Khaleefah, such that his absence would lead to the neglect of Islam and harm to the Muslims. The state will work to liberate all occupied Muslim Lands, whether Palestine, Kashmir, Iraq or Afghanistan, from illegal foreign occupation and will resist any attempts by either internal agents or outside powers to promote chaos and strife within the Muslim Lands.

The Khilafah for centuries secured the Muslim Lands. Under Umar bin Al-Khattab (ra), the Khilafah established ruling by Islam in the lands of ash-Sham, providing security and peace for Muslim and non-Muslim alike. The Crusader aggression was finally repulsed by the Khilafah, under the brilliant military commander Saluhidin. The Tartars were expelled by Khilafah, with walis acting in the absence of the Khaleefah for the defence of the Islamic Lands.

Even in its period of weakness, the Khilafah outshone the OIC in its representation of the Ummah. In 1901, Dr. Hertzl led a Zionist delegation that offered to pay the Khilafah in return for settling Jews in Palestine, at a time when the Khilafah was beset with financial burdens. The Khaleefah Abdul-Hameed Ath-Thaanee refused to meet the delegation and declared, "I cannot give up even a handspan of the land of Palestine, for it is not mine to give but it belongs to the Islamic Ummah. My people fought for the sake of this land and irrigated it with their blood, so let the Jews keep their millions. However, if the Khilafah state was torn

apart one day, then they can take Palestine without any cost." And how true, the Zionist state only came to be after the Khilafah was destroyed on 28 Rajab 1342 AH, 87 hijri years ago.

Even corrupt rulers were forced to serve Islam, because the system bound them to implement Islam. When Raja Dahir harmed the Muslims of the Subcontinent, Hajaj bin Yusuf sent Muhammad bin Qassim with an army as a response, thereby opening lands of the subcontinent to Islam.

Education Policy

Setting World Standards in Education

Education for All

Today, there is a two-tier education structure, one for the elite and one for the masses. In contrast, education in the Khilafah will be of a world leading standard for every citizen, regardless of belief, school of thought, gender or race. In matters of education, RasulAllah (saaw) made the ransom of the unbelieving prisoners of war teaching ten Muslim children, where ransom was in return of the spoils, which is property of the Muslims. It is an obligation upon the state to teach every individual those things that are necessary for mainstream life. The Khilafah will ensure that there is free education at a primary and secondary level for all of its citizens. In addition, the Khilafah will provide free higher education to the best of its ability.

Building the Islamic personality

The Khilafah state will establish Islam as the sole basis for the beliefs, values, concepts and inclinations in children. The syllabi and methods of teaching are designed to prevent a departure from this basis. All schools public or private will adhere to the syllabus. Therefore, all subjects in the curriculum must be rooted on this basis. Allah (swt) said**, يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ "O you who believe! Protect yourselves and your families from the fire, whose fuel is people and stones."** [At-Tahrim 66:6]

Raising Experts in Every Field of Life

The Khilafah will ensure that its citizens become experts in every sphere of life. The knowledge will be of two branches- Islamic disciplines and empirical sciences. With regards to the Islamic discipline the children will become well-versed in subjects such as Ijtihad, Fiqh and tafseer. With regards to empirical sciences, the Khilafah will ensure that Muslim sons and daughters excel in subjects such as engineering, chemistry, physics and medicine. RasulAllah (saaw) said, **أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ "You know better in the matters of the dunya."** [Muslim] So, the same Ummah that raised extraordinary leaders in politics, ruling and jihad such as Abu Bakr (ra), Khalid bin Walid (ra) and Salahudin is the same Ummah that raised extraordinary experts in fiqh and sciences such as Imam Abu Hanifa and Al-Khawarizmi.

Language Studies

The Arabic language is an essential element to the miracle of the Qur'an, Muslims worship Allah (swt) through the reading of the Qur'an in Arabic. The divine texts are in Arabic

so the jurist cannot judge without knowledge of Arabic. The Arabic language will be the language of the state. Foreign languages will be taught for the purpose of carrying the call to humankind and looking after the affairs of Muslims through translations of useful texts, such as technical research papers.

Teaching Methods to Instill Intelligence and Elevated Behavior

Learning by rote in Pakistan's present system curbs the intelligence of students, as it is not connected to the reality that the student has directly sensed or can conceive. The teaching method in Islam will be a rational address by the teacher and intellectual comprehension by the student. Teachers will be trained to address students in a manner that ensures a discussion based on thinking. All senses will be engaged, so that the student can easily acquire many concepts.

Where the thoughts are related to the Muslim viewpoint to life, the teacher will take care to develop the student's feelings, such that the likes and dislikes are according to Islam. This makes it more likely for the student to act according to what has been revealed. Where the thoughts are not related to a specific viewpoint such as physics, mathematics and chemistry, these will be taught and studied to derive benefit for the Ummah, for the good pleasure of Allah (swt). Allah (swt) said, **وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الآخِرَةَ وَلا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا "Seek the abode the abode of the Hereafter through what Allah has granted you, but do not neglect your portion of the world."** [Surah Qasas 28:77]

Higher Education

The goal for higher education is to establish competent leaders of the Ummah, who will protect Islam, implement and carry it to the entire world as well as secure the state from foreign threats and fragmentation. Higher education aims to produce researchers capable of innovation within means and styles in agriculture, water, security, health and other vital interests enabling the Ummah to control its affairs according to its own vision and self-sufficiency. This will prevent dependence on the kuffar colonialists in the affairs of Muslims. Allah (swt) said, **وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً "Allah does not allow the believers to put disbelievers in authority over themselves."** [Surah an-Nisa'a 4:141]

Higher education will ensure enough doctors, managers, accountants, engineers, teachers, judges and jurists to secure the needs of the Muslims. The Khilafah will establish technical institutes, civil service academies, universities, research and development centres and military academies. Higher education in all disciplines will maintain specialization in studying Islam. This above all else will enable the future leader to be sincere to the people in whatever he aspires to do whether it is ruling, trading or teaching.

About Hizb ut Tahrir

Reasons for the Establishment

Hizb ut Tahrir is a political party whose ideology is Islam. It was established in response to the saying of Allah (swt),

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ

"Let there arise from amongst you a group that invites to all that is Good (Islam), enjoins the Ma'roof and forbids the Munkar. And these are the successful ones." [Surah Aali Imran 3:104]

The Aim of Hizb ut Tahrir

The aim of Hizb ut Tahrir (Party of Liberation) is to liberate the Ummah from the dominance of kufr thoughts, systems and states, by resuming the Islamic way of life and to convey the Islamic da'wah to the world. This objective means bringing the Muslims back to living an Islamic way of life in Dar-ul-Islam, an Islamic state and an Islamic society, such that all of life's affairs are determined by Islam in a Khilafah state, this being the only method to revive the Ummah.

Membership in Hizb ut Tahrir

The Hizb accepts all Muslim men and women as its members, regardless of their race, language or school of thought. The method of affiliation is through their embracing of the Islamic belief and their adoption of the party culture, which is derived solely from Islam. Women's circles are separate from the men circles and are given by other women, husbands or mehram (non-marriageable relatives).

The Work of Hizb ut Tahrir

Hizb ut Tahrir is a political party whose ideology is Islam. Islam was revealed to look after the affairs of the people. Islam came to look after the affairs of the people, providing laws to govern the relationships in all spheres, whether in ruling, economy, education or foreign policy. Hizb ut Tahrir is working to radically change the corrupt situation today by establishing Islam as the sole basis for looking after the affairs of humankind, which is only possible through the re-establishment of the Khilafah. Hizb ut Tahrir emulates the method employed by RasulAllah (saaw) to establish the first Islamic State in Madinah Munawarrah.

Accordingly Hizb ut Tahrir undertakes intellectual struggle against the corrupt thoughts and concepts, upon which the capitalist system is based upon and promotes. The Hizb exposes their error, falsehood and contradiction with Islam before the people. So, Hizb

strongly refutes the concepts of democracy, patriotism, socialism and capitalism and in doing so never resorts to flattery, compromise or accommodation. In fact, the Hizb strongly challenges any concept that contradicts Islam. Alongside this intellectual purification, Hizb ut Tahrir engages in political struggle. So, Hizb ut Tahrir accounts, challenges and exposes the agent rulers, revealing their collaboration with the colonialists by neglecting Islam and Muslims.

As such, all the actions of Hizb ut Tahrir are political, for politics in Islam is looking after the affairs of the people in its real sense. Anything other than this would be mere preaching or teaching. The aim of the political actions is to liberate the Muslims from corrupt and kufr concepts and emotions. Hizb ut Tahrir strives to ensure that Islamic thoughts form public opinion, driving the people to act upon them and implement them. It also addresses the emotions of the Muslims, so that they love what pleases Allah (swt) and hate what displeases Allah (swt). The Hizb works to establish Islamic relationships in society as a whole. So, the Hizb becomes the natural representative of the Ummah for the implementation of Islam.

It is evident from the method employed by RasulAllah (saaw) that changing the predominant thoughts and emotions is not enough to establish Islam, rather there must also be a seeking of material support (Nussrah) from the people of power in order to establish Islam as an authority. Along with calling the people in general, the Hizb calls the people of power in particular to fulfill their role by removing the agent rulers and granting the Nussrah to Hizb ut Tahrir so as to establish the Khilafah.

This is the reason that the colonialist powers have instructed the agent rulers to use harsh measures to oppose this Islamic dawa. The tyrant rulers have tried all manner of oppression upon the members, from torture, imprisonment, exile and denial of employment. They have even martyred members of Hizb ut Tahrir in Iraq, Syria, Libya and Uzbekistan. The kuffar are continuously working to try and prevent the growing call of Hizb ut Tahrir. They have convened conferences and seminars to address Hizb ut Tahrir and the Khilafah, such as America's Ankara conference. The Heritage Foundation, Nixon Institute, International Crisis Group and the CIA have all published reports about Hizb ut Tahrir. Kafir states insist on the banning of Hizb ut Tahrir even though the Hizb is a political party, which does not undertake material struggle.

Despite all these obstacles, Hizb ut Tahrir depends on Allah (swt) in pursuing its course with resolve, full commitment and sincerity. For Allah (swt) Alone will bestow the Ummah and its Hizb with success, dignity and material support when He (swt) wishes. InshaaAllah, that day is not far and on that day the believers will rejoice at the help of Allah (swt).

The Blueprint of the Khilafah

The Hizb has prepared a vast treasure of culture, which outlines the Khilafah, which is coming soon by the permission of Allah (swt), a small part of which was used to prepare this manifesto. These books include;

Khilafah State Organisations

Ruling System

Social System

Economic System

Funds in the Islamic State

The Ideal Economic Policy

The Penal System

Rules of Evidences

Introduction to the Constitution

These books are available on line from our website www.hizb-ut-tahrir.org.

A Brief History of Hizb ut Tahrir

Hizb ut Tahrir was founded in 1953 CE/ 1372 AH by Sheikh Taqi-yuddin bin Ebraheem bin Mustafa bin Ismail bin Yusuf An-Nabhany, a scholar who attained the level of mujtahid mutlaq, a judge of Court of Apeals in al-Quds and able politician. His house was a house of knowledge for his mother and father were both jurists. Moreover, the Sheikh's maternal grandfather was Ismail bin Yusuf bin Hasan bin Mohammed An- Nabhany Al-Shafii, Abu Al-Mahasin, literate, poet and one of prominent judges in the Khilafah.

After An-Nabahani's death in 1977 CE/ 1396 AH, his assistant, Sheikh Abdul-Qadeem Yusuf Zalloum became the Amir. With the tawfeeq of Allah (swt), he established a Hizb to which thousands of thousands of people belong and carry its thoughts and with millions of supporters. It works throughout the Muslim Lands, in over forty countries, and is the biggest party in the world working for the Khilafah. The present Amir, Sheikh Ata Abu Ar-Rashta, took the responsibility in 2003 CE/ 1424 AH. An engineer by education, he was active within Hizb from a very young age. He had been assistant to Sheikh Zalloum and a prominent spokesman for the Hizb in Jordan. Sheikh Ata has been in the prisons of the tyrant rulers several times and was declared by Amnesty International as a "prisoner of conscience."

The call of Hizb ut Tahrir for the Khilafah has become well-established in the Muslim Ummah. Hizb ut Tahrir has convened many conferences on the subject of the restoration of the Khilafah in various Islamic countries, which have been attended by thousands and hundreds of thousands people. The Amir of Hizb ut Tahrir has become a well-known personality in the Islamic World. His answers to questions on diverse Islamic topics, as well as his sharp political analysis, reflect that he is a capable mujtahid and a statesman.

A Warm Call from Hizb ut Tahrir Wilayah Pakistan

On 28 Rajab 1342 AH, corresponding to 3 March 1924, the kuffar British with their agent Mustafa Kamal, abolished the Khilafah in Istanbul, which opened the doors for the colonialist dominance of the Muslim lands. The Kuffar colonialists divided the Muslim Lands, tearing them into over fifty five pieces, and over each piece they appointed an agent ruler, whom they ordered and forbade and who in turn submitted to them completely. Slavery to the kuffar has now been enshrined in each constitution, so a mere change in faces does not change the situation. The rulers bargain with the wealth and resources of the Ummah for the sake of their thrones and implement a system that secures the interests of the kuffar.

Since the destruction of the Khilafah, the Ummah has been beset by a multitude of calamities. After the destruction of the Khilafah, Britain granted the Jews a state in the blessed land of Palestine, the land of the Isra and Mi'raj of RasulAllah (saaw). Britain also gave the Hindus the lion's share ofs the Indian Subcontinent, leaving the Muslims with poorer regions, even though the Muslims had ruled the region with the light of Islam for hundreds of years. Britain ensured that Kashmir remained as a "bleeding wound" in the side of the Ummah, where Hindus have oppressed Muslims for decades. Russia has martyred and exiled thousands of Muslims in Central Asia and even now Russia continues its ruthless oppression in Central Asia. America in the name of its so called "War on Terror," has occupied Afghanistan, dishonored Muslim women and martyred the young and the old alike.

Indeed, the hostile campaign of the kuffar has reached to an extent that they openly attack the belief of the Muslims, when they insult RasulAllah (saaw) and make derogatory films about the Qur'an.

O Muslims! This is your situation after the destruction of the Khilafah. It is one of shame and humiliation, where the nations call each other against you. You are dominated by the influence of the kafir colonialists, which have been facilitated by the rulers imposed over you by the West. We have become booty for every greedy, ambitious country. Our countries have become an arena for every competing nation. The Muslim has become a stranger in his own country, where he is pursued, arrested and martyred due to torture because he says my Lord is Allah. The Da'wah for Khilafah is a great crime for which he is pursued in the Muslim and non-Muslim countries.

Without doubt, the only path for liberation from the present troubled situation is the establishment of the Khilafah. You have experienced all other forms of systems, from democracy to dictatorship and all that lies in between, yet none of them looked after your affairs. You have put your faith in many political leaderships, none of whom delivered you from the mischief of the colonialists. It is high time that you mobilized for the one system that has been ordained for you by your Lord (swt). It is high time that you joined the ranks of those who strive to ensure that your affairs are looked after by Islam through the establishment of the Khilafah state. Indeed, Hizb ut Tahrir is striving according to the Method of the Prophethood for

the Khilafah, that Khilafah which will be a beacon of light for the entire world. RasulAllah(saaw) has given glad tidings of the return of Khilafah (Caliphate) on the Method of the Prophethood, after the oppressive rule that we are now facing. In an authentic hadeeth narrated in Musnad Ahmad on the authority of Hudhayfah bin al Yaman (ra), RasulAllah(saaw) said, **تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاضًّا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ** **"Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be hereditary rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood." Then he(saaw) fell silent."**

Without doubt it is a source of reassurance the Khilafah is about to return, by the permission of Allah (swt), and sooner than many people think. However, we must remember that Allah (swt) will not send down angels to establish the Khilafah, rather it requires a sincere and resolute effort by Muslims who seek nothing other than the Pleasure of Allah (swt). As for those who for the sake of personal interests, position and submission to the kuffar, who oppose the movement for Khilafah, soon they will have to abandon their thrones and crowns, disgraced and dishonoured.

Hizb ut Tahrir calls you to join with it in the movement to establish the Khilafah. It is not difficult to join this work, all you have to do is to reply to the member of Hizb ut Tahrir who carried the call to you or contact our media office. And it calls the Muslim armies to give Hizb ut Tahrir the Nussrah (Material Support) so that Khilafah is established. So, rush to fulfill the great obligation of working to establish the Khilafah, before it is established and you are deprived of the reward for doing so! The decision lies with you, so when will you respond?

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

"O you who believe! Respond to Allah and the Messenger when they call you towards that which gives you life." [Surah al-Anfal 8:24]

Pakistan, Khilafah and the Re-Unification of the Muslim World

Despite collectively possessing more land, sea, soldiers, material resources and able sons and daughters than any other nation on the earth, the Muslims find themselves divided into over sixty states, with less ability and control over their affairs than nations that are so tiny they can hardly be seen on the world's map. Pakistan is no exception. Despite possessing the world's seventh largest army, nuclear capability, sixth largest population in the world, a rich and diverse agriculture, considerable mineral resources, it finds itself subservient to the will of the colonialists, unable to fulfill its real potential.

The fundamental problem that afflicts the Ummah today is that Allah's (swt) sovereignty has no presence in the life of the Muslims. Indeed, if one or more strong Muslim countries were merged as a Khilafah state within which Islam was implemented, this would be a powerful starting point for the re-unification of the entire Muslim World as the world's most powerful state.

In this manifesto, Hizb ut Tahrir Wilayah Pakistan outlines a vision of what the Khilafah will bring for Pakistan and the entire Muslim World. Hizb ut Tahrir calls the Muslims to join with it in the movement to establish the Khilafah. And it calls the Muslim armies to give Hizb ut Tahrir the Nussrah (Material Support) so that the Khilafah is established.

http://www.hizb-pakistan.com

http://www.hizb-ut-tahrir.info/ur/